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serat, the former, professor of science at the University of Toulouse, the latter, chief engineer of the eastern railroads in France, have added notes on theoretical physics.

Professor Chwolson's prominence as a physicist is fully established among his colleagues. The present translation is an excellent one. It seems to be fully as reliable as the German version of the same work. The book is printed on good paper in clear type, and the many figures in the text are well done.

DER URSPRUNG DER ISRAELITISCH-JÜDISCHEN ESCHATOLOGIE. Von Dr. Hugo Gressmann. Göttingen: Vandenhoeck & Ruprecht, 1905. Pp. viii, 378.

Prof. Hugo Gressmann of Kiel publishes in the present volume a series of books on the religion and literature of the Old and New Testaments, a careful enquiry concerning the origin of the Israelitish and Judæan eschatology, and we are glad to recognize the ability with which he has accomplished his task. His method is historical and critical. He follows Eichhorn mainly, but also Gunkel, Wellhausen, Giesebrecht, Smend and others, and handles the subject with independence and not without originality.

His work is divided into two parts,—the eschatology of misfortune, and the eschatology of salvation. These were the two thoughts which dominated the formation of a belief of the great events that were expected by the pious Jews. The Yahveh revelation was seen in earthquakes, storms, volcano-eruptions, in fire and thunder, in war and pestilence, etc., and the day of Yahveh was expected to come like a catastrophe upon the world.

But this eschatology of misfortune was offset by the hope of salvation, that God would not be forgetful of his promise of salvation to his chosen people. The idea of the Golden Age played an important part in this connection. A new covenant was expected, nature to be reclothed in an ideal shape and paradise restored. The central figure of the return of the Golden Age was the Messiah, later on identified with the Son of Man.

Professor Gressmann has not devoted a special chapter to Christianity, but we may add that the Jewish eschatology is the stepping stone between Judaism and Christianity, and for that reason the results in this field are of great importance. They are sure to throw light upon the problem of the origin of our own religion. We do not hesitate to recommend the book to the attention of Biblical scholars.

LA PHILOSOPHIE DE CHARLES RENOUVIER. Introduction à l'étude du néo-criticisme. Par Gabriel Séailles, professeur à la Sorbonne. Paris: Alcan. 1905. Pp. iv, 400. Price, 7 fr. 50.

M. Séailles believes that in the history of French philosophy of the nineteenth century Charles Renouvier will hold a place of honor near his great compatriot Auguste Comte. Trusting in his critical method, careful to show the far-reaching importance of his principles, convinced, too, that error is the cause of evil, Renouvier is not slow to express what he believes to be the truth. Logic, psychology, natural philosophy, moral and political history—all of these he has touched upon and investigated.

M. Séailles intends his book to be an introduction to neo-criticism, a perfectly clear exposé of a doctrine difficult of comprehension. He has in-